

Athenian News :

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Dunton's Dracle.

From Tuesday May the 30th, to Saturday June the 3d, 1710.

The Miser's Post, or a comical Relation of the Bread and Cheese Club.

AS there is one grand Society which is the Relation of Man to Man, in Opposition to a Beast, and in which they enjoy Speech and Reason peculiar to themselves, so there are other Societies which are confin'd within lesser Bounds, which are certainly useful and necessary for regulating M-n's Actions and managing Buiness: But where these Advantages are deprav'd, where the most profitable Things are turn'd to Ridicule, what wise Man can keep his Temper? or what Stoick can be unmov'd? Such Reflections brought the Three Penny Club at Covent Garden into my Head last Night; whereupon I resolv'd, and went at Five of the Clock, (which is an Hour before-hand) to be a Spectator of so inhuman a Diversion. There I met Squire *would be* and Justice Maggot, drinking up the Eight Penny-worth of Stout which is allow'd by the Club to the first Comers.— Mr. Dunton, says the Squire, *my Service to you; but alas it grieves me to think how Things are chang'd. Will you believe me Sir? When I was first call'd to the Bar, this Drink was sold at a Groat the Two Quarts, and far better Liquors. Those plaguy Brewers, P—x on 'em, if they can but hoop their own Guts well, they care not if others leak. I remember a Story, Sir, that when Sir Walter Rawleigh brought Tobacco first into England, and was smoaking in his Study, his Man, who was sent for a Tankard of Stout, threw it all in his Face, thinking by the Smoak, that his Master's Mouth was on Fire.*—— I have trac'd this Story as far as possible, and I find that at that Time the Tobacco and the Stout were of one proportionable Value, which was about a Penny, or Five Farthings, at most:

While he entertain'd us with these Discourses, I took Occasion to reflect with my self upon the Misery of these Men, who can spare but a trifling Three Pence out of a large Income, and yet can lavish away in talking so great a Part of Life, which at best is but short. Sure, says I, the Proverb holds good here, and these Men are born under a Three Penny Planet!

But now the Clock struck Six, and in a Minute the whole Company came and took their Seats. Sir Anthony Hatter is Chairman of the Club; not for his Merits, but because he belong'd to it ever since his Apprentiship, and has spent at least One Pound Six Shillings per Annum.

His Wife is dead lately, and as if he were before a Slave to Marriage, now he is something more free in his Carriage, his Words, and his Money.

The Ale with Bread and Cheese, were brought in when Colonel Sneak, of the Militia, began with the Praise of that Heavenly Food. He told them what an Incitement it was to Courage, and how often he and his Myrmidons had fed on it when they were to atchieve some desperate Deed. He found Fault with our Beef, because it bred so many Distempers, and had often in his Mouth that Heroick Panegyrick on King Arthur's Sword.

*And when 't had slain a Cheshire Man,
'Twould toast a Cheshire Cheese.*

Here he stop'd, and the Company, in Approbation of his Rhetorick, as well as Mirth, gave an universal Laugh, but not one Word was return'd, every Man being so intent upon Eating, many of them not having eat a plentiful Dinner, for the Proverb says right, that the Belly has no Ears, because Words won't fill it. Sir Humphrey Flint arriv'd in the Nick of Time at the Door in his Coach, and in all his Grandeur. This Gentleman is Penny wise and Pound foolish, being at the Charge of almost Eighty Pounds per Annum for the spending of Twenty Six Shillings. As soon as he enter'd, Sir Anthony, says he, *remember your Debts, I have no Bond for my Money, I confess, but I hope you have more Honour than to wrong me.* The Company thought it reasonable, and order'd all Debts to be clear'd. Sir Anthony counted out Four Farthings, a Receipt was given, and all Things were Squared again. Then began the delightful Discourse, for Sir Humphrey is the Life of all, and the Colonel only forrages a Story now and then from him, and repeats it in his Absence. The History of Clubs was immediately deduc'd from Adam and Eve in Paradise, when Adam treated Eve with some of his Ale, and probably a Sallad out of the Garden. It was drawn down to the present Times, the Beef-stake and Kit Kat Clubs were explain'd, not forgetting the Lying and Farting Clubs. While he run on in Pursuit of his Story, Justice Maggot, that sat next to him, privately took up the Mug that lay before him, and after having drank pass'd his Elders. They all took the Hint, and it came round to Sir Humphrey before he perceiv'd it. However, when the Reckoning was call'd for, he demanded an Abatement, and would pay but Two Pence Three Farthings for that Affront; but

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but yet all his Tales could not prevail upon the Company in Point of Coin and Sterling Wit, which was not half so powerful as Sterling Money. Sir Humphrey being too good natur'd to quarrel, was forc'd to confess that he had no more about him, and ask'd his right-hand Neighbour to lend him a Farthing. No, says Colonel Sneak, I can't answer that to my Heirs and Executors, but a Penny is a Sum, and that I'll lend you. So the Penny was lent, the Farthing paid, and the whole Plumb of the Reckoning and all the Damage discharg'd. — I have heard since that the Colonel is sorry that he lent the Money, even to that Degree that he despairs, and had not his Garters been remov'd last Night, might have made them as celebrated and as much to be priz'd by some Persons as Wedding Garters are by others.

You expect, perhaps, Reader, to hear of the Farthing Sheet of Paper, but that is so noted that I need only hint at it. I will beg Leave to add this one Remark, that an ingenious Person of my Acquaintance made one Night, that there being some Misunderstanding between them in dividing the Paper, the Colonel, who was the Junior of the Company, and so to divide, would not distribute till he secur'd himself, by having a Receipt return'd him upon each Piece of Paper, and by this Trick got the Advantage of the whole Sheet to write on the back Side.

The Casuistical-Post, or Athenian Mercury.

Quest. *Whether do the bless'd Souls being separated from the Bodies know one another?*

Ans. That they shall, appears by these Reasons; namely,

First, Adam in his State of Integrity knew Eve as soon as he saw her, *Gen. 2. 23*. Therefore in Heaven much more shall the Saints know one another, because their Knowledge is there more perfect (in Degrees) than Adam's was in Paradise.

Secondly, Because St. Peter here having but a Taft of the glorious State and Condition of the Saints in Heaven, knows Moses and Elias; and therefore those who are perfectly glorify'd shall much more know one another.

Thirdly, The Saints in Heaven shall mutually love one another with a true and perfect Love; and therefore also shall know one another. A Man may love Things which he never saw, but scarcely Things which he never knew.

Fourthly, Those who are in Hell are endu'd with such a Knowledge that they can know this or that Man. Dives being in Hell, sees (that is know-) Lazarus in Abraham's Bosom: And this Knowledge is given them for an Augmentation of their Torment. And therefore much more the Elect and blessed Spirits know one another, because that adds unto their Happiness, and helps to make it complete.

Fifthly, The near Relation the Saints have one unto another helps to convince this Truth: For what are they? They are all Children of one Father; all Servants of one Master; all Members of one Body; and therefore undoubtedly they shall all know one another.

Sixthly, But yet no carnal Thoughts or Imaginations must be had, either concerning the Knowledge, or the Love of the Saints in Heaven; as tho' a Man should

know his Wife, or Children, or Friends, better than others; for this Conceit savours of the Flesh, and *Flesh and Blood cannot inherit the Kingdom of Heaven*, all Things there being spiritual; for as there shall be a new Heaven and a new Earth, so also there shall be new Men, and new Affections, and new Loves, which shall be perfect, and without any Dregs.

Q. Mr. Dunton, — *There have been Philosophers and those learned Men who have maintain'd that all Bodies are endu'd with Sense, I desire your Thoughts on this Assertion.*

A. The Organs of Sense, which are in the Sentient, are such Parts thereof, that if they be hurt, the very Generation of Phantasms is thereby destroy'd, tho' all the rest of the Parts remain entire. Now these Parts in the most of living Creatures are found to be certain Spirits and Membranes, which proceeding from the *prima Mater*, involve the Brain and all the Nerves; also the Brain itself, and the Arteries which are in the Brain, and such other Parts, as being stirr'd; the Heart also, which is the Fountain of all Sense, is stirr'd together with them: For whensoever the Action of the Object reacheth the Body of the Sentient, that Action is by some Nerve propagated to the Brain; and if the Nerve leading thither be so hurt, or obstructed, that the Motion can be propagated no further, no Sense follows. Also if the Motion be intercepted between the Brain and the Heart, by the Defect of the Organ, by which the Action is propagated, there will be no Perception of the Object.

But tho' all Sense, as I have said, be made by Re-action, nevertheless it is not necessary, that every thing that re-acteth should have Sense. I know there have been Philosophers, and those learned Men, who have maintain'd that all Bodies are endu'd with Sense; nor do I see how they can be refuted, if the Nature of Sense be plac'd in Re-action only. And, tho' by the Re-action of Bodies inanimate, a Phantasm might be made, it would nevertheless cease as soon as ever the Object were remov'd: For unless those Bodies had Organs (as living Creatures have) fit for the retaining of such Motion as is made in them, their Sense would be such, as they should never remember the same. And therefore this hath nothing to do with that Sense which is the Subject of my Discourse: For by Sense we commonly understand the Judgment we make of Objects by their Phantasms; namely, by comparing and distinguishing those Phantasms; which we could never do, if that Motion in the Organ, by which the Phantasm is made, did not remain there for some Time, and make the same Phantasm return.

Q. *Whether a Woman not infected her self with the French Pox, can infect another Person with that Disease?*

A. I assert she may; which is a Paradox will appear new and singular, and if I fairly prove the Assertion, will surprize even the Physicians themselves.

From whence Men contracted the French Pox is not here the Question, but whether a Woman that never had this French Disease, may give it to another Person?

This Node seemeth difficult to unwedge, as being contradictory to Reason, that any thing should give that to another which it hath not in it self to give; or that any Person should receive that which is not in Being; therefore it cannot be understood of a meer Non-entity, which is neither in Act nor in Power, but of an occult Quality, *latens in massa sanguinea*, without any sensible Dis-

Discovery, 'till a Masculine Agitation shall make it effectual and visible in those that upon such Motion receive the Contamination; and such Inquination, or Pollution, is many Times receiv'd from Women who have no Symptoms of Infection perceptible in themselves; and therefore I conceive it to be their own proper Venene Temper contingent in them, as in Scorpions, and Asps, and such other venomous Creatures; else contracted aliunde, and from Venene Aliment, the Use whereof hath made it a natural Nourishment to themselves and Poison to others, as was observ'd by *Avicen* in that *Puella* that fed upon nothing but Poisons, and was nourish'd with them as an Aliment inoffensive and very nutritive to her, so as in common View she appear'd to be of a most wholesome Constitution, and yet her Breath poison'd all others within the Sphere of it, and with whom she had any Commerce, or Conversation. Thus every Man doth receive the Infection of this Disease, that hath Coition with a Woman of such Venene Temper, tho' not infected her self; and this is the Reason why some such constituted Women do abbreviate the Lives of all Men that have any Congression with them in Wedlock, or otherwise: And this Venene Quality is also in many Men, which infect all they comply with, except those of their own Venene Temper; and such Tempers are most homogeneally match'd together; and if I were a Professor of the Law, I should judge any sound and wholesome Temper so conjoin'd in Matrimony to such a Venene Constitution, their Matrimony to be unlawful, because unnatural. And Sir *Francis Bacon* in his *Utopia* doth very much agree with me in this Opinion and Judgment, where he admitteth of no Matrimonial Conjunction without a strict Paternal and Maternal Inquest concerning the Temper of each Person and Homogeneal in Nature, and the hereditary Diseases they are subject unto, as the *Gout*, *Stone*, and *French Pox*, that their Propagation may be sound, strong, and comely, for the Strength and Duration of his new Commonwealth. And this may be the Reason, rather than the Religion of that Physician who maketh it lawful for the Man and Woman to make Trial each of other before they are join'd together in Matrimony, and if in that Time they have Cause of Mislike, they may abstain from Marriage without any Censure of Impiety, or Breach of their Law, or Imputation of Dishonour.

Q. At what Period of Time shall the World be dissolv'd?

A. I answer, This is absolutely uncertain and undeterminable: For since this Dissolution shall be effected by the extraordinary Interposition of Providence, it cannot be to any Man known, unless extraordinarily reveal'd: And our Saviour tells us, that *of that Day and Hour knows no Man, no not the Angels of Heaven, &c.* *Mat.* 24. 36. And again, *Acts* 1. 17: It is not for us to know the Times and the Seasons which the Father hath plac'd in his own Power. And this *Dr. Hakewyll* brings as an Argument that the World decays not, neither tends to Corruption; because if it did, the Time of its actual Dissolution might be collected and foretold; which, saith he, the Scripture denies. We may invert this Argumentation, and infer, because the World doth not decay, therefore the Time of its Dissolution cannot be known.

But yet notwithstanding this, many have ventur'd to foretell the Time of the End of the World, of whom some are already confuted, the Term prefix'd being

pass'd, and the World still standing. *Lactantius* in his Time said, *Institut.* lib. 7. c. 15. *Omnis expectatio non amplius quam ducentorum videtur annorum, The longest Expectation extends not further than Two Hundred Years.* The Continuance of the World more than a Thousand Years since, convinces him of a gross Mistake. *Paulus Grebnerus*, a high Pretender to a Spirit of Prophecy, sets it in the Year 1613. induc'd thereto by a fond Conceit of the Numeral Letters in the Latin Word *Judicium*. Other Enthusiastical Persons in our own Countrey have plac'd it in the Years 1646. and 1656. The Event shews how ungrounded and erroneously. Others there are, whose Term is not yet expir'd, and so they remain still to be confuted. As those who conceit that the End of the World shall be when the Pole-star shall come to touch the Pole of the Equator, which (say they) ever since the Time of *Hipparchus*, hath approach'd nearer and nearer to it. That it doth so I am not satisfy'd; but if it doth, it is merely accidental, and hath no Connexion with the End of the World.

But tho' none but presumptuous Persons have undertaken peremptorily to determine that Time, yet was it the common and receiv'd Opinion and Perswasion of the antient Christians, that that Day was not far off; and had they been to limit it, they would hardly have been induc'd to set the Term so forward and remote from their own Age, as by Experience we find it proves to be in their own Times, or shortly after; and many Places of Scripture seem to favour that Opinion; so that some have presum'd to say, that the Apostles themselves were at first mistaken in this Particular, 'till after further Illumination they were better inform'd. But tho' this be too bold a Conceit, yet that the Churches, at least some of them, did at first mistake the Apostles Meanings in their Sermons and Epistles concerning this Point, and so understand them, as to think that the End of the World and final Judgment was at Hand, appears from *2 Thess.* 2. 2. *I beseech you, Brethren, that ye be not soon shaken in Mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Christ is at Hand.* We see the Apostle labours to rectify, and for the future to prevent this Mistake; so likewise the Apostle *Peter* in the 8th and 9th Verses of this Chapter. And yet this Opinion had taken so deep Root in them, that it was not easy to be extirpated, but continu'd for some Ages in the Church. Indeed there are so many Places in the New Testament which speak of the Coming of Christ as very near, that if we should have liv'd in their Time, and understood them all as they did, of his coming to judge the World, we could hardly have avoided being of the same Opinion; But if we apply them (as *Dr. Hammond* doth) to his Coming to take Vengeance on his Enemies, then they do not hinder but that the Day of Judgment, I mean the general Judgment, may be far enough off. So I leave this Question unresolv'd, concluding that when that Day will come God only knows.

Q. How our Souls are in our Bodies?

A. That Evidence which we have of the Manner how we have Sentiments and Ideas, begins to give a Light to our Eyes, which makes us see the Manner how our Souls are in our Bodies; and we have another Light which will compleatly let us see it, and, as it were, touch it; and this is the Experience of the Manner how we move our Bodies.

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We have a continual Experience, that our Souls have Power to move our Bodies; for there is nothing more certain in the Sentiment which we have of ourselves, there is nothing that we experiment, and that we find so indubitably in us; but the same Experience which we have that we move our Bodies when we please, provided that they have on their Part no Obstacle or Impediment which resist it, makes us perceive and see, that this Power which we exercise by the precise Empire of our Will, is not at all a Power or a Force which we have in our Soul and in our Will.

The admirable Efficacy wherewith we see that we move our Bodies only by the Will, which is a Manner of Almightyness, and the Character by which we conceive the infinite Power of God, who alone made all Things by his Will, ought to make us acknowledge that it is not by our own proper Power that we effectually remove our Bodies by the Will only; for if we conceive that it is the sole Efficacy of our Will which causeth in us these Motions, at what Instant we please, we should attribute to our selves a kind of Almightyness, or at least an Infinite Power; for to act and operate out of our selves by the Will only, and by a pure Empire, is, as hath been said, a true Character of an Infinite Force and Virtue: And there needs nothing more to make us conceive, That it is not at all by our own proper Virtue and Force that we move our Bodies, tho' it may be by our Will: And it is unquestionable, that the Force and Virtue which always moves them at that Instant when we please, cannot be but God himself; for that Force and that Virtue is a Force and Virtue which is Almighty, Immense, and at the same Time always vigilant and attentive to enlighten our Desires and our Wills to obey him exactly: And there is none but God alone who can have all these Characters, and all these Attributes of Force, of Immensity, of Infinite Light or Vigilance. There is nothing more certain, and we have it by the same unquestionable Certainty, That God, who from the Occasion of the Impressions made by the External Objects, or by the Internal Humours upon the Body, acts perpetually upon our Souls, to enlighten them, and to affect them with the divers Sentiments wherewith they are affected, acts also perpetually upon our Bodies, for to move them upon the Occasion of the Desires, or of the Will of the Soul; and if it should so fall out, that from this alone should result the Union of our Souls and our Bodies, it would be easy for us to conceive the Manner how our Souls are in our Bodies. Let us see then if we can make it appear, That from this double Action of God, from his Action upon the Souls upon the Occasion of the Body, and from his Action upon the Bodies upon the Occasion of the Souls, the Union of these Two Parts of our Being doth result.

We have, if you take Notice of it, cut off many false Ideas, which a Man commonly hath of the Inclinations, of the Properties, and of the Faculties of our Souls, of their Proportion with the Body, and of the Manner how they move their Bodies: And that is not done without Design, or to no Purpose; for with so many false Ideas, so evidently contrary to the Idea which our Interior Sentiment gives us of our Souls, and of their Spiritual Nature, it were impossible to conceive the Manner how they are in our Bodies, and how they operate there; but if we continue to follow the living Light which hath con-

ducted us hitherto, which is the Notion of our Soul as of a Spiritual Nature, whereof we have so intimately the Certainty, and the Experience of that Supreme Power which acts perpetually upon the Soul from the Occasion of the Body, and upon the Body from the Occasion of the Desires and the Wills of the Soul, it will be easy for us to form a just and exact Idea thereof.

There is newly Publish'd,

A Thenianism, or, the New Projects of Mr. John Dunton, Author of the Essay entitl'd, The Hazard of a Death-Bed Repentance, being Six Hundred distinct Treatises in Prose and Verse; with the Author's Effigies; also an Heroick Poem upon Dunton's Projects; written by the Athenian-Society, Price Bound 6 s. The Projects are, 1. The Double Courtship, according to the Idea of Plato and Opportunity; or Dunton's Character of Madam Singer, (the Pindarick Lady) in which is exemplify'd the Primitive Christian, or a nice Pattern of holy Living; with the diverting Letters that pass'd between 'em for many Years. 2. A Satyr upon King William, being the Secret History of his Life and Reign; the 4th Edition. 3. A Conference between the famous Mr. John Dod and Mr. Throgmorton, then lying upon his Death-bed under Desertion; being an Original Manuscript, never printed before. 4. The Scotch Commencement, or a Narrative of what pass'd in the general Assembly at Edinburg, at the late Promotion of Mr. Williams, Mr. Calamy, and Mr. Oldfield, to the Degree of Doctors of Divinity. 5. The penitent Life and Death of Bishop Atherton, written by Doctor Bernard, with an Original Manuscript concerning the unnatural Lewdness of Bishop Atherton, attested by Sir George Farwell, Kt. 6. The Dissenting Doctors, a Poem; the Second Edition, completing the Character of the Dissenting Clergy. 7. A General History of Remarkable Conversions, from the Thief upon the Cross, down to this present Year; with the late Conversions which have been sent to the Author from divers Parts of the Two Kingdoms. 8. A Poetical Character of the most Eminent Conformists in the Queen's Dominions. 9. The secret Narrative of Mr. John L—is, (a Dissenting Parson) who was lately silenc'd by his Congregation for Whoredom; with a Copy of Mr. L—is's Excommunication. 10. Dunton's Apollo, or a Continuation of the Athenian Oracle, which (with the Three Oracles and Supplement, printed for Mr. Bell) will, in a few Years, compleat the Question-Project, under the Title of Dunton's Oracle. 11. A Frolick in Verse, being Poems on none but merry, odd, barren and amusing Subjects. 12. Lawful Murder, a Paradox; or, the Art of Man-killing, as practis'd by the Country Doctors. 13. The Parson's Son, a Poem, dedicated to the Stewards of the next Meeting of Clergymen's Sons. 14. The He-Strumpets; a Satyr on the Sodomite-Club; the 4th Edition. 15. The marry'd Widdower, a Paradox; being Two condoling Elegies on the Natural and Conjugal Death of Mrs. Mary Cock of Chesham, and Mrs. Sarah Dunton of St. Albans. 16. A Modest Essay upon Due Benevolence, intermix'd with several nice Cases relating to conjugal Venery; with great Variety of other new and surprizing Subjects. Sold by J. Morphew, near Stationers-Hall.

* * The Amorous War, or a Duel with the Passions, a Poem, in a Letter to a Friend. By a Gentleman of the University of Oxford. To which is added, the Defeat, or the Lover vanquish'd, and again rallying with a Smile. Sold by Tho. Darrack, Printer, in Peterborough-Court in Little-Britain, Price 2 d.

LONDON: Printed by T. Darrack, in Little-Britain, and Sold by J. Morphew near Stationers Hall.